WHAT ACCENT DO YOU SPEAK?
Multiculturalism and Multilingualism in Canada

Symposium held at the Department of Modern Languages and Literatures
in collaboration with the Canadian Commission for UNESCO

University of Ottawa, 21-22 February 2015
Desmarais – room 1140

This interdisciplinary symposium opens the dialogue on the history, present and future of multiculturalism and multilingualism in Canada. It coincides with the UNESCO's International Mother Language Day (21st of February) observed every year since 2000 to promote linguistic and cultural diversity and multilingualism.

The aim of this symposium is to provide a platform to discuss politics of recognition and politics of difference through the history and evolution of multiculturalism and multilingualism in Canada. Within the official policy of bilingualism, where does multilingualism stand today in Canada? What efforts are deployed to recognize and maintain multilingualistic heritage of all communities? What role do the diasporic cultures play to enrich Canadian society through literature, film, music and the arts? What sort of social, structural and symbolic tensions exist today between official bilingualism and other bilingual combinations in Canada? How can we understand the intricate relationships between culture, language and the role of cultural/academic institutions in promoting diversity today? How does the Canadian situation compare to forms and debates of multiculturalism and multilingualism in other countries or regions across the globe?

Organizing committee:

May Telmissany, Associate professor (University of Ottawa)
Joerg Esleben, Associate professor (University of Ottawa)
Cristina Perrisinotto, Associate professor (University of Ottawa)
Elena Valenzuela, Assistant professor (University of Ottawa)
PROGRAM

Saturday 21 February: DMS-1140

9:00 – 9:30 Registration and Coffee
9:30 – 10:00 Welcoming Words and Opening Remarks
(Dean, Vice-Dean Research, UNESCO representative, Joerg Esleben, May Telmissany)

10:00 – 11:00 Keynote address
Juan Luis Suarez (Western University)
GLOBAL NETWORKS OF CULTURE IN THE FIRST GLOBAL AGE
Chairperson: Elena Valenzuela (University of Ottawa)

11:00 – 11:30 Coffee Break

11:30 – 13:00 Panel 1
Hispanic Linguistics and Language Acquisition
Chairperson: Nikolay Slavkov (University of Ottawa)

- Elena Valenzuela (University of Ottawa), Heritage Spanish in a Canadian context
- Kristina Borg (University of Ottawa), The Acquisition of Spanish as a third language in Canada
- Irina Goundareva (University of Ottawa), Acquisition of Spanish Future of Probability: Advantages and Challenges of L1 English versus L1 French Learners
- Luz Patricia López-Morelos and Raquel Llama (University of Ottawa), Accentedness in the L3 French of Spanish heritage speakers in Ottawa

13:00 – 14:00 Lunch Break
14:00 – 15:30 Panel 2
Language Learning and Teaching in Canada: Challenges and Prospects
Chairperson: Aida Beyrouti (University of Ottawa)
- Nikolay Slavkov (University of Ottawa), Monolingualism, Bilingualism and Multilingualism: Home and School Languages in a Canadian Context
- Luis Abanto (University of Ottawa), La compétence culturelle dans l’enseignement des langues étrangères: le cas de l’espagnol
- Laura Ambrosio (University of Ottawa), À l’écoute des enseignants des langues internationales en Ontario / Listening to Ontario International Language Teachers’ Voices

15:30 – 15:45 Coffee Break

15:45 – 17:45 Panel 3
Chairperson: Tomás Ó Murchú. Discussant: Linda Cardinal, Ph.D.
- Paul Birt (University of Ottawa), The Sociology of Celtic Languages in Canada: Rebranding Heritage or Becoming-indigenous
- Julie Leblanc (University of Ottawa), The Motivation and Identity of Celtic Language Learners in Canada
- Ellen MacIsaac (University of Ottawa), The Teaching Choir” – Celtic language exposure and learning as markers of identity
Sunday 22 February: DMS-1140

9:00 – 9:30 Registration and Coffee

9:30 – 11:00 Panel 4
Bilingual/Multilingual Canadian Literature
Chairperson: Bradly Sykes (University of Ottawa)
- Anne Sophie Voyer (University of Ottawa), “Writing Between Voices”: Bilingual Texts as Liminal Cultural Spaces
- Eva Karpinski (York University), Occupying Multilingualism “From Below:” The Politics of Canadian Multilingual Poetry
- Kyle Gamble (University of Toronto), Le roman multilingue en traduction: De Niro’s Game et Parfum de poussière

11:00 – 11:15 Coffee Break

11:15 – 12:45 Panel 5
Self-translation and the Canadian mosaic/L’autotraduction et la mosaïque canadienne I
Chairperson: Trish Van Bolderen (University of Ottawa)
- Rainier Grutman (University of Ottawa), Self-translation in Canada: a Multilingual Affair
- Patricia Godbout (Université de Sherbrooke), Une autotraduction cleptomane? Le cas du Rêve de Kamalmouk de Marius Barbeau
- Tiziana Nannavecchia (University of Ottawa), Searching for a place to call home: self-translation and the literary experience of Italian migrants in multilingual Canada

12:45 – 13:45 Lunch Break
13:45 – 15:15 Panel 6
Self-translation and the Canadian mosaic/L’autotraduction et la mosaïque canadienne II
Chairperson: Rainier Grutman (University of Ottawa)
• Cecilia Foglia (Université de Montréal), Autotraduire la « culture immigrée » : Marco Micone, une étude de cas
• Hugh Hazelton (Concordia University), Reclaiming the Text: Self-Translation Among Spanish and Portuguese-Speaking Writers of Canada
• Trish van Bolderen (University of Ottawa), Huston, we have a problem… (or What on earth is “Canadian self-translation” supposed to mean?)

15:15 – 15:30 Coffee Break

15:30 – 17:00 Panel 7
Spanish American Literature: How Translated and Original Works Enrich Canada’s Cultural Diversity/ La littérature latino-américaine: comment les œuvres originales et leurs traductions enrichissent la diversité culturelle canadienne.
Chairperson : Tea Rokolj (University of Ottawa)
• Annik Bilodeau (University of Ottawa), Métaphores multiculturelles à travers les Amériques
• David Rozotto (University of Waterloo), Hispanic Canadian Literature in Translation and Its Relevance for Canadian Multiculturalism
• May Morpaw (University of Ottawa), L’expérience de l’immigration en Amérique latine: Que nous dit la littérature ?

17:00 – 17:30 Closing remarks (Organizers)
ABSTRACTS

Keynote Speech:
Juan Luis Suarez (Western University), Global Networks of Culture in the First Global Age
Using the most advanced techniques and concepts of digital humanities, network analysis, and multi-cultural theories, this talk will show visual and quantitative evidence of how a global network of culture develops during the 16th to 18th centuries in the so called "first global age". The goals of this presentation are both to better understand the points of contacts and similarities among cultural groups that help us explain why some interactions are fruitful while others result in unsolvable conflicts, and at the same time to assess the use of various digital technologies that allow us to understand the human experience at a different scale.

Panel 1:
Elena Valenzuela (University of Ottawa), Heritage Spanish in a Canadian context
Heritage speakers (HS) are bi- or multilinguals who grow up as members of a given minority ethnolinguistic community and either receive heritage and the majority (or more) language input (simultaneously) from birth or receive input (heritage) language input exclusively until school age (see e.g., Montrul, 2008; Rothman, 2009). Usually, by late childhood, HSs have become dominant speakers of the majority community language and their knowledge of the heritage language varies from individual to individual. Research on HLs has examined the question of why, despite receiving input from birth, HSs differ from monolinguals. Research carried out in the US supports the claim that input together with influence from English are factors affecting the variable end states of HSs (e.g., Montrul 2008; Rothman 2009). In Canada, however, there are two societal languages: French and English, bilingualism is appreciated differently in the mainstream society and Spanish is not a stigmatized language as in the United States. It is well documented that English influences the Spanish of HSs in the US (e.g., Beaudrie & Fairclough, 2012; Montrul, 2008; Silva-Corvalán, 1986, 1994; among others). Much less studied is the case of Spanish as a heritage language in the context of Canada, and particularly where the Canadian environment truly supports both French and English as societal languages and languages of formal education. Does being a formally educated speaker of another Romance language, French, change the dimensions of differences to be expected in Canadian HSs of Spanish? In the present study we compare and contrast US vs. Canadian HSs of Spanish of matched HL proficiency for a specific domain of grammar. We will discuss our results in terms of two non-mutually exclusive factors: (a) French facilitates (bootstraps) the acquisition of copula choice (ser vs estar) and/or (b) the US/Canadian HS differences (e.g. status of bilingualism and the languages at stake ) is a reflection of the uniqueness of the language contact situations and the effects this has on the input HSs receive.

Kristina Borg (University of Ottawa), The Acquisition of Spanish as a third language in Canada
The study of third language acquisition (L3A) is an emerging field that, built on the base of second language acquisition (L2A) theories, offers new perspectives that allow researchers to take into consideration the additional factors at play when not just one previously acquired
linguistic system, but rather two or more, are involved in the process of learning and acquiring a new language. The study of L3A is especially relevant in the Canadian context where it is uncommon, when investigating the acquisition of a language such as Spanish, to find participants who are not first bilingual to some extent in English and French. In this ongoing project, I will test and compare the theoretical models that have been proposed to date for what drives syntactic transfer to the L3. I will do so by studying the acquisition of certain uses of the multifunctional clitic se in Spanish by adult bilingual speakers of English and French in Canada. The results of this study will provide new evidence for L3A theories, contributing to the advancement of research in the emerging field of L3A and adding to the knowledge of how language is acquired and organized in the brain for multilingual learners.

Irina Goundareva (University of Ottawa), Acquisition of Spanish Future of Probability: Advantages and Challenges of L1 English versus L1 French Learners

The debate around explicit versus implicit and focus on form versus focus on meaning instruction has led to the current search for a balance in each of the options. My study explores the acquisition of Spanish Future of Probability (SFP) and possible advantages and difficulties of French and English speakers when learning SFP in the university classroom. For this study I developed two types of instruction: form-focused and meaning based, which differ in the degree of explicitness of the grammar instruction and the amount of input and practice. After the instruction, both instructional groups and a control group (12 learners of intermediate level of Spanish at the University of Ottawa) were tested by the implementation of a comprehension, a written and an oral production tasks aimed at the acquisition of the SFP. After discussing the preliminary data, I analyze the results of the tests and conclude which form of instruction has a better effect on the acquisition of SFP in our participants, as well as the implications for different L1 learners. This study aims to make a contribution to the applied linguistics theory and practice with suggestions for the pedagogy of the Spanish language.

Luz Patricia López-Morelos and Raquel Llama (University of Ottawa), Accentedness in the L3 French of Spanish heritage speakers in Ottawa

Several studies highlight that the early acquisition of a language in the home results in phonetic and phonological benefits, and that it is not hard for early learners to achieve native-like pronunciation in their heritage language. However, much of these studies have been carried out with bilinguals. The present contribution aims at extending the research focus to trilingual children and teens, and more specifically to Spanish heritage speakers, schooled mainly in English, and taking part in French immersion programs. How do they approach the task of learning a third phonological system? We set out to explore whether and to what extent these early trilinguals can produce native-like speech in all of their languages. To this end, we recorded 12 Spanish heritage speakers in the Ottawa-Gatineau region while reading three word lists (English, Spanish and French) containing monosyllabic and disyllabic words with a voiceless stop in stressed onset position (e.g., casa ['ka.sa] ‘house’). Our results show that they tend to produce monolingual-like stops in their dominant languages, Spanish and English, but seem to fail to do so in French. In our discussion, we resort to language dominance and context of acquisition to shed light on our findings.
Panel 2:

Nikolay Slavkov (University of Ottawa), Monolingualism, Bilingualism and Multilingualism: Home and School Languages in a Canadian Context

This paper represents work in progress focusing on links between bilingualism in Canada's two official languages and heritage language transmission and preservation during childhood. It explores various combinations of home language use and choice of main language of schooling as two complex and interconnected variables with strong differential impact on a child's early development as a monolingual, bilingual or multilingual speaker. The mixed methods approach adopted involves 1) a survey with families with school-age children and 2) follow-up interviews with a subgroup of participants. Based on over 100 responses to the survey and 10 interviews to date, the study identifies four distinct types of outcomes among the participants:

1) Monolingual Pattern 1O: Official (majority) language only
2) Bilingual Pattern 1O+1H: Official(majority) language plus a Heritage language
3) Bilingual Pattern 2O: Two Official languages
4) Multilingual Pattern 2O+1H: Two Official languages plus a Heritage language

These are discussed in terms of impact believes, attitudes and socialization practices (de Houwer 2009), the likelihood of acquiring official bilingualism at the expense of a heritage language and vice versa, and shifts from home language(s) to the language(e) of schooling and/or society.

Luis Abanto (University of Ottawa), La compétence culturelle dans l’enseignement des langues étrangères: le cas de l’espagnol

Le statut didactique de la compétence culturelle est éminemment paradoxal dans l’enseignement de l’espagnol comme langue étrangère (ELE) : d’une part, elle constitue des connaissances à maîtriser pour comprendre la communauté de locuteurs de la langue étudiée, et d’autre part, elle n’est qu’un outil pédagogique (complémentaire aux contenus linguistiques) pour améliorer l’interaction enseignant-apprenant. En présentant quelques échantillons de l’industrie éditoriale nord-américaine, cette réflexion portera sur la notion de compétence culturelle qui est appliquée et divulguée dans l’enseignement de l’espagnol. La réflexion vise à repérer les stéréotypes dans les plans curriculaires et à sensibiliser la communauté enseignante sur les recommandations du cadre de référence du Conseil de l’Europe concernant l’aspect culturel de l’enseignement des langues étrangères.

Laura Ambrosio (University of Ottawa), À l’écoute des enseignants des langues internationales en Ontario / Listening to Ontario International Language Teachers’ Voices

International Languages Programs (ILPs) or third language (L3), are a major factor in the maintenance of the mother tongue by many immigrant communities in Canada. C’est un facteur d’intégration sociale et culturelle pour les nouveaux arrivants et pour les Canadiens qui ont des racines dans plus qu’un pays d’origine. Education in Canada is a matter of provincial – and not federal or central – jurisdiction, and each province is responsible for designing and implementing its own curriculum. ILPs were first introduced in Canada in 1977 by the Ontario Ministry of Education to meet the demand for learning and teaching in languages other than English Second Language or French Second Language. These programs, designed for people
with no previous knowledge of an international language (IL) or a third language (L3), were also open to people who wished to build on a personal learning experience in an IL or a classical (Latin or Greek) language.

Afin de mieux comprendre le cadre des infrastructures scolaires destinées à l’apprentissage d’une troisième langue, initiatives proposées à tous les élèves de l’Ontario, notre recherche cible les besoins perçus et les ressources dont disposent les enseignants œuvrant dans ces programmes. Des données recueillies par un sondage répété à trois reprises entre 2009 et 2014, dont les résultats préliminaires ont été publiés en 2011, et les résultats de groupes de discussion, sujet d’un article sous presse, permettront d’avoir un aperçu de la vitalité et de la richesse de ces programmes.

**Panel 3:**

**Paul Birt (University of Ottawa), ‘The Sociology of Celtic Languages in Canada: Rebranding Heritage or Becoming-indigenous’**

The dynamics and demography of decline in Celtic heritage language communities in Canada. Various recent revitalisation projects for learners of Irish, Welsh, Scottish Gaelic and Breton in Canada. Case-study: Welsh in Ottawa and Toronto. Community events and the Welsh Societies, their role in promoting the Welsh language and culture in Canada. The impact of the ‘Awr Sgwrsio’ (Conversational Hour) branches in retaining language maintenance amongst native and near-native speakers in Ottawa.

**Julie Leblanc (University of Ottawa), The Motivation and Identity of Celtic Language Learners in Canada**

Discussion of university and community teaching methods for Celtic languages in Canada, successes and limitations. Discussion of the Celtic diaspora in relation to language and identity issue. Growth of interest in Celtic language acquisition learning, its relation to Canadian identities and whether this reflects the desire of individuals to create new Celtic language communities or to satisfy the individual’s search for a cultural identity outside the mainstream.

**Ellen MacIsaac (University of Ottawa), “The Teaching Choir” – Celtic language exposure and learning as markers of identity”**

The use of less conventional teaching fora for learning Celtic languages in Canada as a second, third, or fourth language (especially through choral music and other cultural events). Language as a cultural icon, to express identity rather than as a communicative tool.


The Irish language in Eastern Ontario, initiatives in creating the first ‘Gaeltacht’ (Irish-speaking enclave) outside of Ireland, as a place for revitalisation events (summer language immersion camp, the Winter féile sneachta –snow festival, the Oireachtas-annual musical festival). New immigration into Canada and its effects on numbers of Irish- speakers in urban Canada.
Panel 4:
Anne Sophie Voyer (University of Ottawa), “Writing Between Voices”: Bilingual Texts as Liminal Cultural Spaces
By looking at examples of bilingual writings in Canada, this paper aims to explore how bilingual texts – texts that mix two languages in one literary body – inhabit a cultural liminal space which feeds an overarching theme of alterity. Before delving into examples from the poetry of Lola Lemire Tostevin, the various concepts of cultural alterity and linguistic hybridity pertaining to the exploration of the poetry, are reviewed. Particularly, the poetic rhythm and the nature of bilingual wordplay are discussed with special emphasis on the relationship between the languages and on the difficulty of translation of the works. Since the languages are thoroughly mixed, the targeted audience also inhabits the cultural space of alterity from which the author is writing, stressing the bilingual position. When using more than one language within the same body of work, the author creates a linguistically ambiguous text that is anchored in neither of the source languages, but rather in the cultural space between them. Tostevin’s work exemplifies how these features of bilingual poetry allow for the creation of such a text.

Eva Karpinski (York University), Occupying Multilingualism “From Below:” The Politics of Canadian Multilingual Poetry
Despite the fact that most societies are multilingual, monolingualism is perceived as the norm, much the same as national languages are viewed as unitary rather than heteroglot. Mandated Canadian bilingualism confirms rather than disproves the monolingual nature of the modern liberal nation-state with its policy of multiculturalism without multilingualism. However, multilingualism itself is structured in relations of domination, and not all multilingualisms are created equal. Looking at the scene of Canadian multilingual poetry, I want to reflect on different valences of multilingualism in the geopolitical and cultural space fractured by colonial legacies and uneven vectors of migration and globalization. I will examine two phenomena: the recent popularity of multilingual experimental poetry among prominent Canadian writers such as Erin Mouré, Rachel Zolf, and Rita Wong, and the emergence of community-based, grassroots events showcasing multilingual poetry, such as the bi-annual Sufi Poets Series or different poetry cafés in Toronto. I view these forms of cultural production as multilingualism “from below” (Alison Phipps), as opposed to hegemonic multilingualism “from above,” linked to economic privilege, free mobility, and commodity exchange. The former is associated with local, “minor” languages and idioms that belong to indigenous peoples, subalterns, asylum seekers, refugees, and migrant workers. Rather than softening the hard edges of difference in a global spread of equivalences, multilingualism “form below” embraces radical heterogeneity and incommensurability.

Kyle Gamble (University of Toronto), Le roman multilingue en traduction: De Niro’s Game et Parfum de poussière
Nulle traduction n’est une copie parfaite de son original, mais qu’arrive-t-il au cours de la traduction des textes multilingues vers d’autres langues? De Niro’s Game, le premier roman de l’écrivain libano-canadien Rawi Hage, est sorti en 2006 et aborde la guerre du Liban du point de
vue de Bassam, un jeune chrétien qui ne désire que de quitter son pays déchiré par la guerre. En écrivant pour un lectorat canadien, Hage rédige son ouvrage principalement en anglais, mais il y a plusieurs interventions en arabe et en français tout au long du récit. Ces interventions multilingues servent à caractériser des personnages ainsi que des milieux culturels en tant qu’appartenant à des communautés et des identités sociolinguistiques diverses. Comment se modifient les rapports entre ces trois langues après la traduction vers le français? En nous basant sur des outils théoriques associés à l’hétérolinguisme, au plurilinguisme, et à la créolisation, il devient évident que les rôles spécifiques joués par les langues dans l’original sont soit déformés, soit perdus dans la version traduite. Mais tout cela nous laisse avec une question importante: est-il vraiment possible de parler de la traduction d’ouvrages multilingues?

Panel 5:
Rainier Grutman (University of Ottawa), Self-translation in Canada: a Multilingual Affair
Self-translation is a much more common phenomenon than it is often thought to be, with some regions standing out as particularly fertile: post-Franco Spain, the former Soviet Union, immigrant communities in most of the Western world. The practice has also been popular among writers hailing from the scattered remains of Europe’s colonial empires, most notably in Africa, India and the Caribbean, but in Canada as well. Julio César Santoyo (in Bastin et Bandia 2006 : 25) had no trouble coming up with a dozen names, and Trish Van Bolderen’s doctoral research has thus far uncovered the existence of almost a hundred writers who translated at least one of their own works themselves. The number of writers living in Canada whose language skills would allow them to do so but who, for various reasons, have not (yet) decided to cross that particular bridge, can be safely assumed to be much larger.

In this paper, I will identify and explain two striking features of self-translation “made in Canada” that set it apart from other countries. The first of those features stems from the fact that the vast majority of Canadian self-translators were not born in Canada but belong to what are known in migration studies (cf. Rumbaut’s work) as the first and first-and-a-half (1.5) generations of immigrants. Consequently, self-translation does not take place between Canada’s official languages but rather into those languages (into English in most cases, except when immigrant families settle in Quebec). It does so from a surprisingly large variety of “foreign” mother tongues (Spanish, Italian, Yiddish, Arabic, Farsi, Chinese...), thereby turning Canadian self-translation into a truly multilingual affair that completely passes under the radar of official language policies.

Patricia Godbout (Université de Sherbrooke), Une autotraduction cleptomane? Le cas du Rêve de Kamalmouk de Marius Barbeau
J’aimerais montrer que The Downfall of Temlaham et Le Rêve de Kamalmouk sont le fruit d’une longue série de transmissions et de traductions. Si, comme l’affirme Antoine Berman, une « troisième langue » opère toujours dans une traduction, il est clair qu’il s’agit ici de la langue gitksan. Je voudrais aussi montrer la part d’appropriation plus ou moins délibérée du patrimoine indigène que le travail de « traduction » et d’« autotraduction » de Barbeau a pu comporter.

**Tiziana Nannavecchia (University of Ottawa), Searching for a place to call home: self-translation and the literary experience of Italian migrants in multilingual Canada**

Migrant literature is the emblem of a lifelong journey: besides the migrant’s passage into the new country, writing comes to symbolize the writers’ continuous search for identity. The need to reconcile the multiple selves created as a result of this journey is often translated into a (multi)linguistic experimentation in the literary narrations of the migrant self. Among the many approaches available to hyphenated writers to help them explore their unique identitary and linguistic condition is selftranslation: an attempt at bridging the gaps created in the construction of a new identity within the new cultural and social environment, and a search for a place to call home. Within the multilingualist and multicultural Canadian mosaic, a group of authors aptly represents the pluralization of selves, languages, and places lived by Italian migrants in Canada. Breaking borders and bridging distinction between genres, languages and cultural experiences, Italian-Canadian writers try to find a place within Canada’s officially bilingual and multicultural nature/character. By highlighting the different language combinations and strategies adopted by Italian-Canadian self-translators, the paper aims to deliver a portrait of the ‘self-translatory’ experiences resulting from the search for home in the Canadian mosaic.

**Panel 6 :**

**Cecilia Foglia (Université de Montréal), Autotraduire la « culture immigrée » : Marco Micone, une étude de cas**

1995) a été développée, conceptualisée et modifiée par le biais d’un travail de double autotraduction (du français à l’italien et vice versa). Nous tenterons aussi de répondre aux questions suivantes : dans quelle mesure l’autotraduction vers l’italien de textes rédigés en français a influencé et inspiré Micone à s’autotraduire simultanément vers le français en partant des textes italiens comme textes sources? Qu’est-ce que la façon dont il emploie l’italien, le français et l’anglais dans ses autotraductions, nous communique sur les sociétés d’accueil (québécoise et italienne) auxquelles il s’adresse ? Enfin, les autotraductions miconiennes sont-elles des textes visant à dessiner le portrait d’une société qu’il faudrait définir comme cosmopolite?

Hugh Hazelton (Concordia University), Reclaiming the Text: Self-Translation Among Spanish and Portuguese-Speaking Writers of Canada
Self-translation is a key aspect of Spanish and Portuguese-language writing in Canada. Most authors from the Iberian Peninsula or Latin America continue to write and publish in their native language after arriving in the country. Within a few years, however, many of them realize that the only way to greater recognition in Canada is through translation into one of the country’s official languages. Literary translators from the two languages exist and may be available, as might funding for both translation and publication, yet true inclusion into the Canadian literary sphere is more thoroughly achieved if the author’s work appears directly in English or French. As a writer gains expertise and assurance in one of the country’s two official languages, he or she is often moved to self-translate, usually with the revision of a native speaker, which allows the work to enter directly into the Canadian literary sphere and also permits the author to rework it exactly as he or she wishes, often creating a slightly new version of the text in the target language, without having to depend on a translator’s reinterpretation. Aside from this increased independence, self-translation can also be included a counterpoint to the original text itself in order to make a literary or cultural comment on the isolation or difficulty that the writer encounters in the new environment and its language. In this sense, self-translation becomes an integral part of the immigrant writer’s options for enriching the creativity and linguistic interplay of his or her work.

Trish van Bolderen (University of Ottawa), Huston, we have a problem… (or What on earth is “Canadian self-translation” supposed to mean?)
I am interested in examining the term “Canadian self-translation” by addressing fundamental questions that Nancy Huston—by far, Canada’s best-known self-translator—brings to the conceptual and methodological fore. A Canadian citizen by birthright, Huston has lived in France for four decades, producing all of her self-translations there. Consequently, neither she nor her self-translating is subject to the various linguistic and cultural tensions that characterize Canadian communities; yet scholars seem ready to classify her alongside writers who have self-translated in Canada. Adopting a sociological approach, I illustrate how Huston’s Canadianness is perceived, contrasting this identity with that of 19 other Canadian self-translators, and underscore the challenges and importance of defining criteria for national belonging. Ultimately, I argue that the hows and whys of Canadian self-translation cannot be fleshed out
by studying Nancy Huston since, while Huston may be a self-translator who is Canadian, she is not a Canadian self-translator.

Panel 7:

Annik Bilodeau (University of Ottawa), Métaphores multiculturelles à travers les Amériques


David Rozotto (University of Waterloo), Hispanic Canadian Literature in Translation and Its Relevance for Canadian Multiculturalism

The Spanish-speaking population of Canada is estimated at around two percent of the total Canadian population, including Spaniards, Latin Americans and Equatorial Guineans. Although the presence of Iberian explorers and fishermen on Canada’s Atlantic and Pacific coast dates back to the 15th century, Spanish speakers began to arrive in Canada as immigrants after the Second World War. This started in the 1950s when Spaniards were fleeing Francoism, and was followed by a large contingent of Latin Americans escaping dictatorial regimes mainly in the 70s and 80s. These heterogeneous communities have also included an intelligentsia that has manifested in all areas of Canadian life, including literature in Spanish. Such literary production has served as a cohesive medium for the Spanish-speaking communities, especially among academics. These individuals have sought to be part of the Canadian literary system through translation of their works into English and/or French. This presentation provides a background to Spanish literature produced in Canada, and explores the challenges of translating the writing of Hispanic Canadians from the perspective of both writer and reader. It includes a discussion on how Spanish-English literary translation happens in Canada, its multicultural/multilingual importance at the community level, and how these translational endeavours can help generate
mutual understanding with other cultures as well as preserve roots and memories from the many individual nationalities that comprise the Spanish-speaking population in Canada.

**May Morpaw (University of Ottawa), L’expérience de l’immigration en Amérique latine: Que nous dit la littérature ?**